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Our Relations to our Chinese Fellow-workers.

BY REV. J. E. WALKER, FOOCHOW.

I FIND that my relations to my Chinese fellow-workers involve some delicate and perplexing problems; and in looking over the past I can see that I have sometimes failed sadly in my treatment of them. Why, even when I began on this topic I hesitated whether to write as part of the title "Workers Under Us," or "Workers Under Our Direction," or "Under Our Guidance," or "Associated with Us". But I concluded that the above heading was the right thing.

Do we, or do we not feel that we belong to a superior race? A race more advanced, more moral, more civilized, more progressive, more everything that a race ought to be. It is only within recent ages and wholly because of the Gospel that we could do this. But our Chinese associates were brought up, if of non-Christian parentage, to think of themselves as the Flower of the Universe, the Glorious People of the Central Realm; and this idea is not easily eradicated from their minds; the top may be lopped off, but the root is still there. They are by no means the thick-skinned, stolid folks that they seem to be. They are like clams, tender enough inside; and it is a very easy matter for us to lose ground in their real inward good opinion and good will through lack of considerateness, quick insight, and good judgment in our intercourse with them.

My attention was first called to this matter while spending a summer in Japan about twenty years ago, when a good missionary cautioned me never to say "Jap," nor use "native"

or "natives" when speaking of the Japanese Christians, churches, preachers, etc. In missionary discourse the people whom we speak of as natives, are usually idolatrous, ignorant, savage, or only half civilized. We never speak of the *natives* of America or England or Germany or France; they are Germans, Frenchmen, etc. Churches or Christians in England are always English churches, Christians, etc. Hence, naturally enough, the Japanese converts who spoke English objected to being called native Christians, and the like, instead of Japanese Christians. At first this struck me as being childish and amusing; but on giving the matter thought, their criticism of our use of the word native seemed to me to be just; and ever since then I have sought to avoid the use of the word native in discoursing about our work here in China.

But this does not go so deep as does the question: How far can I, or how far ought I to go in treating Chinese pastors as my equals? I find that to do so unreservedly *may* expose me to a touch of arrogance on their part, while any plain assumption of superiority will breed resentment in their hearts. About twenty years ago a missionary, some years my senior, and now gone to his rest, spoke to me about the trying situation of a man put by the Home Board on an equality with the Chinese ordained men. I replied: "We must excel them in Christian character and spiritual power."

But I find that this relation or leadership toward the Chinese churches is getting to be more and more a thing that tries one's mettle. It requires judgment, patience, humility. If we are really ahead of them mentally, morally, and spiritually; if we are more richly endued by the Holy Spirit, we shall be the leaders; and if we are not, we are unfit to be the leaders. Our Christian and our educational training has given us the start of them by an immense distance. The thing is to maintain this, but also to make it felt in a way that will not savor of asserting or parading our attainments, nor provoke antagonism. To attain this end we need a thoroughgoing Christian love and a clear insight into the conditions which create the problems to be solved. In a word we need love guided by good judgment, and good judgment quickened by love.

There are some very serious complications. Thus, for instance, I question whether the Chinese really know what *equality* is. I never yet have seemed to find two Chinese who

were regarded as equals. Even in the case of twin brothers, one is an Esau and the other a Jacob, with all the precedence, rights, and authority of the elder brother going to Esau. Each person in China, from the new-born babe up to the oldest patriarch, and from the lowest beggar up to the Emperor, is either the superior or the inferior of anybody with whom he has any dealings or relationship. This is an all-pervasive atmosphere and a condition that seriously complicates this problem of our relations to our Chinese fellow-workers.

But in like manner the Chinese pastor must possess character which will command respect, and he must win a reputation in keeping with such a character. We had an illustration of this at Shao-wu a few years ago. Two companies of timber merchants were operating in this region, each trying to gobble up everything in sight, and, of course, they collided, and then they went to law. But one company claimed to be English and the other claimed to be Japanese, and the magistrate was afraid of both of them. In this dilemma he invited the Chinese pastor of the Shao-wu church to come and help him settle the case; and through the good offices of the pastor he arranged a compromise, which was accepted by both parties. But that pastor's character, reputation, and ability were quite as important factors in the case as was his pastorship. They had a confidence in him which they did not have in each other.

But take another case rather on the other foot. At Foo-chow near the end of 1900 we were conferring with the Chinese authorities in regard to indemnity for property destroyed at Shao-wu; and they accepted the missionaries' estimate of their private losses without question; but they stubbornly maintained that the Chinese Christians had greatly exaggerated their losses; and though the Chinese authorities excessively underestimated the losses of the Christians, they had some ground for contending that the claims were exaggerated. As to the amount of damage done to mission buildings, we had to rely on the statements of Chinese pastors, with the consequence that we were misled into demanding too big an indemnity for these damages.

I say it sadly, but I must say it plainly that in this very important matter of conscientious accuracy and rigid truthfulness the average Chinese pastor plainly falls below the average missionary. But this is a matter which has great weight with us in our estimation of our fellow-workers.

But we must not harshly judge our Chinese fellow-workers in this matter ; for they have been brought up under a different standard. If I am rightly informed, Chinese morality sometimes makes it obligatory on a man to lie, and Chinese maxims of prudence make it quixotic to always tell the truth. Do they not have the proverb, "If no lie were told for three days the heavens would fall"? But we also have the saying, "Children and fools always tell the truth". We ourselves have no occasion to be puffed up over our rigid truthfulness ; there is still much room for improvement. But we have been brought up under a much higher standard of truthfulness than our Chinese brothers have been. I have wished, oh, how I have wished that I could have the same confidence in the veracity of the Chinese pastor that I can have in the veracity of my brother missionaries. He is more truthful than the average Christian convert, and immeasurably more truthful than his Confucian compeer ; but he does not average up to our standard of truthfulness, and I cannot take him into my confidence as I can a brother missionary. Yet if we were not politically, financially, and socially independent of the Chinese, we might find it much harder to be duly truthful.

I have enjoyed the acquaintance of one Chinese pastor who, so far as I knew, was always truthful ; and he was always a Christian gentleman ; to bishop, missionary, or boy, always polite and considerate. No thought of equality or inequality ever seemed to come up ; his advice was always welcome ; and all who knew him did him honor. He came short only in physical strength, and went too early to his blessed reward.

Quite his opposite was a young preacher of fine ability who has acquitted himself well in many matters. One day he picked up a Chinese book and asked me the price of it. It was a sample copy that had been left in my study by a previous occupant, and I had to reply that I did not know, whereupon he fired up and impudently repeated the question two or three times ; and only after I had waded through every catalogue that I had, with him, did he come down off his high horse and believe what I had told him. This shows how a low standard of truthfulness leads to a habit of distrust ; and the two together stand in the way of our treating our Chinese brothers as we treat brother missionaries.

Once I alluded to the sudden death of an aged Chinese neighbor, and was told "Yes, old and feeble, she succumbed

very quickly to disease", when in fact she had committed suicide. What, now, was the motive for such prevarication? It was a small matter, but it touches a very large set of complications.

(1). With their lower standard of morals they think that we are too strict and severe in church discipline; and with them the readiest way out of the difficulty is to not let us know too much.

(2). Disgruntled victims of church discipline will vent their spleen on the nearer and more vulnerable pastor rather than on the missionary; and, naturally enough, the Chinese pastor does not like to have the missionary pushing him into hot water.

(3). Chinese morals justify retaliation; and especially is this the case where one has injured another by saying damaging things about him; and most of all is this the case if, by so doing, he has caused the accused to lose a salaried position. In old English Common Law in a suit for defamation of character the plaintiff did not have to prove that the defamation was false, but merely that the defamation had injured him in person or property; and it is just the same with Chinese custom with this added aggravation that the injured man is both judge and sheriff, while friends and relatives all constitute his posse.

(4). If an investigation is once started even on a simple, easy matter it may lead on into very serious complications. "The beginning of strife is as when one letteth out water; therefore leave off contention before there be quarrelling." (Prov. xvii. 14.) The Chinese pastor is tempted to give this wise advice a wider application than Solomon intended.

(5). We ourselves are sometimes rash, hasty, blundering; and we thus get the Chinese pastor into needless trouble. The blame for an unhappy situation is not all his.

What missionary does not wish and pray constantly that the Chinese pastors may come up higher, and still higher? Some day the time will come when they must increase, but we must decrease; and when we can retire, feeling that the virgin which we have espoused to Christ is safely cared for by her own brothers, then will our joy be full.

But there is a very pat word in Timothy (I Tim. iv. 12-15.) The passage closes with these words: "Be diligent in these things, give thyself wholly to them; *that thy progress may be manifest to all.*" It was reported a few years ago in Foochow

that a man had an old metal Buddha which he supposed to be bronze ; but he had it put into a furnace to melt down, and lo ! it was gold ! "This fable teaches, etc." A superior Christian character will win recognition. It is a perfume that cannot be hid.

But it will do us no harm to put ourselves in the place of our Chinese fellow-workers, occasionally, and review our conduct toward them from their point of view.

LOVE COVERETH A MULTITUDE OF SINS.

Among the Soldiers in Japan.

BY REV. H. LOOMIS.

A FEW days ago I visited the Red Cross Hospital in Tokio, and was met at the entrance of one of the wards by a young soldier with a very bright and interesting face, who followed us everywhere and showed deep interest in the services. I obtained his name and address and sent him a letter and some tracts, and have received the following reply to my request for some account of his experience at the front : "My Dear Mr. Loomis,—I thank you for your letter and the nine copies of leaflets. All of my invalid friends, as well as myself, have been comforted by your gift. I am ashamed of my being sent back so soon to Japan on account of the wound I received, but in compliance with your kind request I will give you an account of the battles I partook in and the succeeding incidents that have befallen me."

After an account of several engagements he continues : "On the 30th of May, in the battle of Ryuobyo, we came to a point, the position of which was such that no great number of troops could pass. Our company was appointed to continue the chase. Soon we had to engage in a close fight. The enemy's shells burst among us, and many of us were killed or wounded. My horse was wounded by an enemy's spear ; and immediately afterwards I had my right thigh bone crushed by the fragment of a shell. I could not move, but assisted by my comrades, retired to the rear of the skirmish line. But even there the enemy's shells fell thick around me. I was in extreme danger, but as the battle was still going on hotly there was no one to care for me. Every bullet which fell near caused me to shudder, and I felt as if awaiting death at any moment.

"It was at this time that I began to think about the little book [a copy of the Gospel of John.] which had been given to me while I was in Hiroshima, and the Lord Jesus Christ, who has sacrificed Himself for our salvation. The thought came to me that I should not be sorry if I should die here. I recalled His Words which were written in the small book, 'Thou shalt not be troubled. Believe in God and in Me. When I go and prepare a place for you, I will come and receive you.' This thought refreshed me and gave me light in the midst of fear and pain. After the battle I was carried to a hospital, more than twenty-five miles distant, on a frame made of spears, which were left on the field by the enemy.

"My belief in God has been confirmed from the time I was wounded, but was then unable to understand fully. Since coming to the hospital in Tokio I have been taught by Miss Milliken and others and have come to more perfectly comprehend the way of salvation. Thus my wound was made the beginning of my happiness. It has caused me to bathe in the love of God."

This young soldier is interesting himself in the spiritual welfare of his companions, and several are being led by him to a trust in Christ as their Savior.

I have before me a letter from Mrs. McCauley, of Tokio, who has been visiting the hospitals, and she writes thus: "Our stock of Scripture portions is all gone, and there are men still unsupplied and begging for them. Could you give us a few more? And I would like to have a few whole Testaments. The wardens are asking for them, and there are Christians who say: 'We haven't had a Testament since we entered the army, and we are hungry for a whole Testament'.

"We spent Saturday in the wards in an entirely new part of the hospital and where nothing as yet had been done. Our supply of Scriptures gave out, and the disappointment was pitiful. I said: 'I will send all I have to-morrow,' and did, but still there was not enough. Men are leaving and entering every day. Men going out inquire for a church near, where they may attend.

"On leaving the grounds to-day a young man came up to us and said: 'Oh ladies, I have a brother in there whose thoughts are turning to Christ. You gave him a tract. Please go to him and teach him. He has only one week more there.

I am a Christian, but don't know how as you do. Oh give him something to read that will make it plain.'"

We have also been sending reading matter and pictures for the use of the representatives of the Young Men's Association at the front. In a letter from Mr. C. V. Hibbard in regard to that work he writes: "On our visit to the hospital faces lit up, mouths drawn with pain relaxed into full grown smiles, and one heard in smothered voices, 'Isn't that good? It's a long time since I heard that' (the gramophone and other music). Last night I spoke to about one hundred men. Many of them had never before listened to the Gospel. I have never seen men who listened more eagerly."

An officer who was at Port Arthur during the siege, and who has recently returned on account of sickness, reports that "the Gospels are being read very eagerly by a considerable number of men at the front, and are giving them new strength."

One of the soldiers writing from the hospital says: "I have recently returned from China on account of illness. I was given several books on the train by the people who kindly visited us. I read the books daily and am trying to become a good man by the blessing of the God of whom the books teach me. Why is it that I have such a privilege as to hear and see such good things? The circumstances are very happy, I think, for us. Had I remained at home I should never have known all this. I wish you to make me good. By your teaching I learned for the first time in my life that there is a Heavenly Father and that He is our God. I wish to know more of Him. Please tell me the names of some good books to learn about Him and where to get them. I am praying in my room every day and wish to learn about this religion as soon as possible."

One means of contributing to the comfort and welfare of the men at the front has been the manufacture of "Comfort Bags," in which were included such articles as were especially needed and ordinarily impossible to procure in the course of an active campaign. More than 30,000 of these have been made and forwarded to the men in the army and navy.

A special feature of these was a Gospel and tract in each one, and also a letter of comfort. In acknowledgment of the receipt of the Gospels and tracts Mrs. Yajima, the lady in charge, writes: "No word at my command is adequate to express our deep sense of your kindness in sending us so many

Gospels, so that we may put a Gospel into each bag, and they have come to be called 'Gospel Bags' instead of Comfort Bags. Encouraged by your contribution we are doing our best in preparing the bags and boxes with prayer and thanksgiving."

In acknowledging a grant of Scriptures and tracts sent to the navy, Rear Admiral Saito says: "We have the honor of learning that you have sent some Scriptures and tracts to be distributed among the men and officers of our navy, and we beg to offer our profound thanks for your tender sympathy. We will at once arrange to have them distributed as you wish."

I suppose there are now in Japan from forty to fifty thousand sick and wounded soldiers. As fast as the older patients recover new ones come to take their place. This is the time to help them. As one of the Christian workers says: "Work done for soldiers can only be done while they are soldiers and at the time of their greatest need. This will be attended by not only immediate results, but it will be far reaching in its effects. Japan is to be 'The Schoolmaster of the East'. Many who are to be teachers, and who are deciding upon what shall be the nature of their instruction, are now within the sphere of our influence."

It is truly a golden opportunity. To meet the great and constant demand we need all the help that we can get; and, more than all, the prayers of God's people for His blessing upon Japan.

Up to the present date we have distributed 1,252 Testaments, 120,858 Gospels, and 100,892 tracts. Requests are coming to us almost daily for more. Contributions are greatly needed and will be gratefully received.

The Bible in China.

BY REV. J. A. SILSBY.

NOTHING more truly represents the progress of Christianity in China than the growth of the work of the Bible Societies. The year just passed has been one of the most encouraging, and we give a few facts in regard to the work of Bible publication, which will interest all who have at heart the upbuilding of God's kingdom.

It may be remarked that the actual "issues" of the Bible Societies were greater than the number of publications during the past year, but it is more convenient for several reasons to give the publications.

BIBLES PRINTED IN 1904.

Our first table shows the number of Bibles and Bible portions printed in 1904 by the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society :—

Classical Wên-li	...	55,320	} Total in Wên-li 426,170
Easy Wên-li	...	370,850	
Mandarin	} Character	...	} 1,757,056
Vernacular		...	
Other	} Character	...	} 58,800
Dialects		...	
			1,826,089
			2,252,259

It will be seen that the number of publications in Mandarin was more than four times the number in Wên-li, and that the number in the local vernaculars was greater than the number in classical Wên-li. The record of previous years does not greatly differ from that of 1904. There is an increasing demand for vernacular books and a proportionate decrease in the demand for Wên-li.

DIFFERENT VERSIONS.

New Testament.

In Chinese Character.

Classical Wên-li.

Easy Wên-li.

Canton.

Foochow.

Hakka.

Mandarin.

Shanghai.

Soochow.

Swatow.

In Romanized.

Foochow.

Hakka.

Hinghua.

Kienning.

Mandarin.

Shanghai.

Soochow.

T'aichow.

Wenchow.

Swatow.—Nearly complete.

Canton.—Gospels.

Hainan.—Except Rom.,
Heb., and Rev.

Hangchow.—2 Gospels.

Kienyang.—2 Gospels.

Peking.—1 Gospel.

Shantung.—1 Gospel.

Soochow.—1 Gospel.

Chungchia.—1 Gospel.

Old Testament.

In Chinese Character.

Classical Wên-li.

Easy Wên-li.

Canton.

Foochow.

Mandarin.

Shanghai, all except Minor Pro-
phets.Soochow, all except Psalms, Isa.,
Dan., and Minor Prophets.

In Romanized.

Amoy.

Ningpo.

Foochow, well under way.

Canton, Gen.-Psalms.

Hinghua, all except Lev., Num.,
and Deut.

Hainan, Gen., Hag.-Mal.

Swatow.—Gen., Ruth, II Sam.,
some of the Psalms, Jonah,
Hag.-Mal.

It will be seen that we have the entire Bible in both the Easy Wên-li, in Mandarin, and in four other dialects, and we have the New Testament entire in ten dialects, while the work has been begun in five more—not counting the Peking and Shantung editions of one of the Gospels, since they are forms of the Mandarin.

The growth of the Romanized is one of the most interesting features of this work. While the output of Romanized books has been comparatively small, it is believed by some that this is the beginning of a revolution in the literature of China. We give figures for the years following the conference of 1890:—

ROMANIZED BIBLE PUBLICATIONS SINCE 1890.

Amoy	20,000	Mandarin	1,700
Canton	4,250	Ningpo	12,745
Changchia	500	Peking	500
Foochow	18,883	Shanghai	2,000
Hainan	2,900	Shantung	500
Hakka	550	Soochow	500
Hinghua	56,000	Swatow	6,879
Kienning	1,250	T'aichow	2,013
Kienyang	300	Wenchow	2,400
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	104,633		29,237
Total Romanized publications	133,870

The growth of this movement is better seen in the following table:—

ROMANIZED PUBLICATIONS EACH YEAR.

1891	750	1898	11,089
1892	500	1899	22,000
1893	1,813	1900	16,010
1894	10,200	1901	5,450
1895	5,290	1902	25,595
1896	6,740	1903	13,700
1897	4,500	1904	10,233
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	29,793		104,077
Total for fourteen years	133,870

It will be seen from the above table that the publications of the second term of seven years are about $3\frac{1}{2}$ times as many as during the former seven years. The last year's report shows a falling off more apparent than real; for it has been a year of more than usual activity, and the report of 1905 will probably show a large increase over the figures of 1904.

The greater number of the publications of the Bible Societies are cheap editions of the Gospels, but the number of Bibles sold last year by the British and Foreign Bible Society was 14,775 and the Testaments 37,680. Compared with the circulation in 1895 (Bibles 3,011, Testaments 8,034) the figures for 1904 show a very encouraging growth. The circulation for 1904 was about double that in 1900—five years ago.

In Memoriam.

REV. JOSEPH EDKINS, D.D.

BY REV. E. BOX.

ON Easter Sunday, April 23rd, 1905, at Shanghai, there passed away one of China's veteran missionaries, the renowned scholar and sinologue, Dr. Edkins, the beloved of all who knew him. He died at the ripe age of 81, having spent 57 years of an active life in the service of China.

Joseph Edkins was born at Nailsworth, near Stroud, in Gloucestershire, England, December 19th, 1823. He was a son of the Manse; his father being a Congregational minister, and having charge also of a private school. The son, one of several, thus came early under religious and intellectual influences. The district in which his early years were spent is one of the most beautiful in England, the far famed "Golden Valley," lying in the lap of the Cotswold Hills. It is also famous as a centre for the manufacture of wool and worsted goods and for extensive dyeing works, and a centre also of the pin-making industry. In a neighbourhood thus abounding with skilled artisans, there would naturally be found a stimulating intellectual atmosphere. The well known book "John Halifax, Gentleman," written in a village near Dr. Edkins' birthplace, by Dinah Mulock (Mrs. Craik), who was three years his junior, gives us a graphic and interesting picture of the scenes and influences under which the young boy grew up.

In the same district at Ebley and in Rodborough Tabernacle, some of the greatest Non-conformist divines exercised their ministry, and from the lips of these and other great preachers there was no lack of

"The prophet's voice to teach and rouse."

Such were some of the formative influences which early shaped and moulded his youthful mind and gave him that many-sided interest in life which was so characteristic of him. He early felt a call to become a preacher of the Gospel, and having laid the foundation of a good education under his father's wise instruction, at the age of 17 or 18 he went up to London and commenced his studies at the London university, where in due course he took his Bachelor's Degree. He then entered Coward College for his theological training, having as a fellow-student there the future Principal of Cheshunt College, Dr. Reynolds; the two becoming life-long friends. He was ordained in 1847 at the early age of 24, in the Stepney Meeting House, London. After a short pastorate in England, he obeyed a call to the foreign field and offered himself to the London Missionary Society as a missionary to China. Being accepted by the L. M. S. he sailed for China by way of the Cape, leaving England March 19th, 1848, and arriving in Shanghai, after a few weeks' stay in Hongkong, September 2nd.

In the old records of the Shanghai Mission we read under date of September 2nd, 1848, the following: "Misses Hanson and Evans (soon to be Mrs. Wylie and Mrs. Muirhead) and Rev. J. Edkins reached Shanghai this day in good health and spirits." There were at that time working in the Mission at Shanghai Drs. Medhurst and Lockhart, and Messrs. Milne, Wylie, and Muirhead, and these gave the young recruit, not yet 25 years old, a hearty welcome. The first mention of his name in the work of the Mission is in connection with the founding of a boarding-school to give a "useful and religious education to Chinese boys through the medium of their own language, but on approved Western lines." Although his name will not be closely associated with educational work, it is interesting to note that in his latter years his mind reverted to its early interest in school work, and he has left behind him evidence of this interest, of which more may be heard later on.

The two principal lines of Dr. Edkins' activity were undoubtedly the preaching of the Evangel and the study and exposition of Chinese life and thought. He was the preacher and the scholar and pre-eminently the scholar. The bent of his mind in these directions is seen in the very beginning of his missionary life. I take the following extract from a letter of the first Mrs. Edkins in that most interesting book, "Chinese Scenes and Places": "You ask me to tell you

about your brother. He is very well indeed, and is as busy as a bee. We breakfast every morning at eight, and have prayers before. He spends the morning at home studying, and in the after part of the day he is in the city preaching, and otherwise attending to the work of the Mission. I have got his study all in nice order, and there he is in his glory. From nine till one each day you might take a peep in and find him excogitating, diving deeper and deeper into the mysteries of Buddhism and Confucianism. Seated thus by his study table he puts me in mind of that picture, 'As Happy as a King,' for he looks quite that, with all his Chinese books in notable confusion beside him." "The Child is the father of the man." I was in his study last week; there was still the same delightful confusion, but the seat was empty and the ink dry in the pen. But that active mind surely is still at work and that spirit still enjoying life, for though the body became frail, both mind and heart remained youthful and active to the last.

The first fruits of his study was the "Chinese and Foreign Concord Almanack," published in 1852, after he had been out little more than three years. This was followed the next year by his "Grammar of the Shanghai Dialect", a work showing great research and containing valuable material for all who desire a knowledge of the Shanghai Dialect. This again was followed in 1857 by a "Grammar of the Mandarin Dialect," and in 1859 by a work on "The Religious Condition of the Chinese". These show us the activity of his mind, the wide range of his studies and the indefatigable energy with which he worked. It was during these early years that he laid firmly and broadly the foundations of that scholarship for which he has become so famous.

In his modesty he believed that any one who wished, could equal himself in attainments, but as we once reminded him "there were giants in the land in those days", and added to this, these giants had space and leisure to grow. Now the type of recruit seems less scholarly, and the rush of life and the pressing claims of organization seem to make impossible that deep and wide culture which marked so large a proportion of the earlier missionaries.

During these early years Dr. Edkins took many itinerating journeys into the Shanghai hinterland, and as opportunity offered he visited and preached in Sungkiang, Soochow, Huchow, Hang-

chow and other cities. It must have required no small courage to carry on such work in those days when the anti-foreign spirit was strong and the country was suffering from incipient rebellion. But though of a meek and gentle spirit our friend seemed to be devoid of all fear, due perhaps more than anything else to his trustful spirit and his faith in human nature, which survived all the shocks of a lengthened experience of China and the Chinese. Because he had faith in God, he had faith also in his fellow-man.

After an absence of ten years from England he paid a visit home, spending a year in recruiting his health, in deputating among the churches and in winning the hand of his first wife, a daughter of a Presbyterian manse, at Stromness, in the Orkney Island. She was a woman of a cultivated mind and was of a rare and beautiful spirit, as her published letters testify. They returned together to China in 1859, and for a time settled in Shanghai, and the work of study and preaching was resumed. Soon, however, the disturbing waves of the great Tai-ping rebellion began to be felt. In July, 1860, Dr. Edkins paid a visit to one of the rebel kings who had gained possession of Soochow. I again quote from his wife's letters. Writing to her husband's parents, she says: "Fancy your son standing in that gorgeous hall; the king, in rich gold and purple, seated on his throne, with a large number of attendants, splendidly dressed, standing on each hand, and the gongs and music crashing as he and the missionaries with him were led through the brilliantly-lighted reception-room and placed at the king's right hand. There, for fully twenty minutes, he stood and conversed on the religion of Jesus." Speaking to her afterwards one of the missionaries said: "You have a noble husband. The scene of his conversing with the rebel king with such ease and freedom was one of the finest sights I ever witnessed." This visit led to an invitation from the Kan-wang (the second in rank)—another of the rebel kings at Nanking—who, having heard of this visit to Soochow, desired him to come and tell him more of Jesus and the way of salvation. A second visit was paid to the rebels at Soochow, Mr. Edkins at this time being accompanied by Messrs. Burdon, John and Innocent. Close upon this followed the rebel attack on Shanghai in September, 1860. Mrs. Edkins was at the time ill in bed, and had to remain there listening to the thunder of the cannon and the bursting of

the shell. Her husband watched the whole of the affair from the top of the church steeple, and had interesting reminiscences to give of the famous Battle of Muddy Flat. A little later Lord Elgin's Treaty was signed, and the country was opened up to foreigners. In one of her letters Mrs. Edkins writes: "Mr. Edkins and I have made up our minds to be among the first to go into the interior or to some sea-board city whenever the Treaty is signed and the ports are opened." They settled for a short time in Chefoo, then in possession of the French. Mr. Edkins, all his life interested in the translation and circulation of the Bible, had brought with him 3,000 copies of the Scriptures, and it was soon needful for him to send to Shanghai for more. Whilst preaching and distributing books once an old man looked earnestly at him and asked if Jesus was a Frenchman. He seemed perfectly relieved when Mr. Edkins told him no, for it seems that the French troops at that time were arbitrary and cruel to the Chinese, and as a consequence very unpopular. After a stay of a few months in Chefoo Mr. and Mrs. Edkins returned early in 1861 to Shanghai, as Mr. Edkins wished to accompany an expedition to Nanking, with Griffith John and others, and pay a long desired visit to the Tai-ping Emperor. A full account of this visit, with most interesting details of the Tai-ping movement, and the religious views of the leaders, may be read in his "Narrative of a Visit to Nanking," published in 1863. The missionaries obtained permission to reside in the rebel capital. They frequently preached in the streets and found the people much interested. Mr. Edkins' conclusion, after a close study of the movement, was the following: "A few possess light, but it is light in darkness, and it fails to prevent the commission of the greatest atrocities. A Christian foreigner cannot give his support to this movement because it is disfigured by enormous crimes." After a conference in Shanghai the members of the London Mission decided to launch out into wider fields. Griffith John opened up work in Hankow and Mr. Edkins chose Tientsin as his station. Here, in company with Mr. Innocent and Mr. Blodget, he commenced mission work, but after labouring two years in that city he, like Mr. Blodget, moved on to Peking, which had for long been the goal of his ambition. Before that, however, he lost his young wife who, not yet twenty-three years old, was carried off by dysentery while on a ship

off the Taku Bar, after about two years' residence in China. He took her body alone in a boat sixty miles up the Peiho River to Tientsin and buried her in the cemetery there. For nearly thirty years he now laboured in Peking, about eighteen of which were spent in connection with the L. M. S. In 1863 he married his second wife, who died in 1877. In 1866 he visited Mongolia in company with Dr. Muirhead, and in the same year the "New Testament in the Mandarin Dialect," in the translation of which he had had a great share, was issued from the press. In 1871 he published "China's Place in Philology." Returning a second time to England in 1873, this time by way of America, he was honoured in 1875 by the Edinburgh University conferring on him the degree of Doctor of Divinity. In 1878 he published "Religion in China," followed in 1880 by his great work, the study of a life-time, on "Chinese Buddhism." In 1880 he resigned his connection with the L. M. S., not through any lack of interest in mission work, for until his death he was devoted to the cause of missions, but through difference of opinion with his colleagues as to methods of mission work. Whilst carrying on independent mission work, as occasion offered, he became attached to the Chinese Imperial Customs' Service and maintained up to the time of his death an honourable connection with that institution as translator, first in Peking, where among other works he translated a series of science textbooks, and for the last fifteen years in Shanghai. During these years he was full of activity, both in acquiring and in disseminating knowledge. In addition to the books mentioned already he published the following works:—

Modern China.

Evolution of the Hebrew Language.

Evolution of the Chinese Language.

Ancient Symbolism.

Chinese Currency.

Chinese Architecture.

Introduction to the Study of Chinese.

Progressive Lessons in the Chinese Spoken Language.

Early Spread of Religious Ideas, especially in the Far East.

Description of Peking.

Opium in China.

There are also at present in the press a work entitled "Banking and Prices in China" and "Studies in Genesis." He was for several years editor of the *Messenger*. He contributed

largely to papers and periodicals and kept up an extensive correspondence with a number of the great scholars of Europe and America. Indeed his reputation has become world-wide.

It was his custom to rise at five or six in the morning, and he got through a fair day's work at study or Bible translation (he was on the Revision Committee for the High Wên-li, Union Version) before he started for his office in the Customs, and his evenings were either spent socially with a large and cosmopolitan circle of friends, or at public meetings, such as the Asiatic, the Y. M. C. A., the Guild, etc., or again quietly at work in his study.

His knowledge of languages was most extensive—English, German, French, Latin, Greek, Hebrew, Assyrian, Persian, Sanscrit, Tamil, Chinese (in most of its dialects), the Miao dialects (see his articles on the Miao vocabulary in the CHINESE RECORDER of 1870 and 1871), Japanese, Manchu, Corean, Thibetan, Mongolian and others.

His two pet aversions (and I believe his only aversions) were the Higher Critics and those Philologists who declined to accept his theories on words, their origin and their connection with each other. He rightly, I think, applied the laws of evolution to language, but his methods, I must confess, went beyond the limits of my poor comprehension. In 1900 he lost his old friend, Dr. Muirhead, to whom he was deeply attached, and these two, with the veteran Dr. John, who is still with us, formed a trio bound together by the closest ties of friendship and oneness of aim, extending over half a century.

For the last four years we have been privileged to have his company every Sunday after he had conducted the afternoon preaching service in the L. M. S. chapel in the Shantung Road, Shanghai, and these were times of rare interest, for his mind was richly stored, and he gave out freely from his treasury. His last Sunday with us was on April 9th, when he preached with his usual vigour, and was afterwards full of his early reminiscences. By the following Sunday he was seriously ill, and on the Sunday following that, Easter Sunday, he was called home, having lived to the ripe old age of eighty-one, after fifty-seven years of service in China. In closing I would like to give two little incidents which will illustrate the type of man he was. The first occurred on his eight-

ieth birthday. He was just sitting up again in his study after a serious attack of typhoid. I asked him what he was working at, and he said: "I am just preparing a book which will, I expect, take me five or six years to complete." This at 80! Truly man, *such a man*, is immortal. Life has always something new for him, and his work is never done this side of eternity.

The second occurred the day before he breathed his last, and was told me by his widow a few days ago. As she sat by his bedside she saw his eyes fixed upward and his face suffused with a strange light. His lips moved, and presently she heard him murmur, "Wonderful! Wonderful!" She asked him what he saw, and he replied, "I cannot tell you, but you will know what it means to-morrow!" It was on the morrow he passed through the gates of death into "the Glory Land," of which he had evidently had a vision. Did he see the welcoming faces of dear loved ones and friends gone before, waiting to welcome him? Surely! and more than that we may well believe that he saw too the beloved face of that Lord and Master whom he had loved so well and served so faithfully here below.

May we too be faithful unto death as he was and like him receive the same Crown of Life.

"Yes, this in him was the peculiar grace
 (hearten our chorus)
 That before living he'd learn how to live—
 No end to learning;
 Earn the means first—God surely will contrive
 Use for our earning.
 Others mistrust and say, "But time escapes;
 Live now or never!"
 He said, "What's time? Leave now for dogs and apes!
 Man has forever."

.
 Here's the top peak; the multitude below
 Live, for they can, there;
 This man decided not to live but know—
 Bury this man there?
 Here, here's his place, where meteors shoot, clouds form,
 Lightenings are loosed,
 Stars come and go! Let joy break with the storm.
 Peace let the dew send!
 Lofty designs must close in like effects.
 Loftily lying,
 Leave him, still loftier than the world suspects,
 Living and dying."

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Lessons from the System of Governmental Control of Education in India.

BY C. M. LACEY SITES.

(*Concluded from p. 251, May number.*)

4. *English and the Vernacular.*

THE fact of British dominion in India simplifies many problems of modern education which are muddled for China by the rivalries of Western nations. In India the English language has the right of way; British history is the gateway to the history of Europe; British government, law and social organization are the ready bases for the Indian student's acquaintance with Western civilization. For a nascent nation, as for a child, one teacher at a time is better than many.

There is much debate, however, as between the English language and the vernacular, respecting the age at which English should first be taught and the extent to which English should be used as a medium of instruction. The controversy has a long history, punctuated with illustrious names. At first the disposition was to foster native learning to the exclusion of English. Later "the need for public servants with a knowledge of the English language and the influence in favor both of English and of vernacular education which was exercised by the missionaries in the early years of the nineteenth century," led to a reform in policy. In 1857, the memorable year of the mutiny, the founding of the first three of the great modern universities at Calcutta, Madras and Bombay, gave form and force to the emphasis now placed upon English in higher education. So general is the presumption, at present, that English is the fit medium of higher instruction in "Western" sciences, that practically no attention is given to translating modern scientific text-books into the vernacular.

Scholarly Indians have, on the contrary, prepared numerous text-books in English, especially adapted in plan and method to the needs of Indian students. The government's theory is, practically, that English should not be taught to native children below the middle grades and should not be much relied upon as a medium of instruction below the college.

There are those, however, who urge that English is too much depended on as a medium of instruction, even in college. In India, as in China, the old education developed the memory rather than the powers of observation and reasoning. Too often now the student, coming up to college from his preparatory course in English, finds his powers of thought paralyzed by the English lectures and books which stand between him and his examination; and, falling back on his old resource, he tries to memorize them all. The Bishop of Madras, in a suggestive article on "Higher Education in India" in the *Nineteenth Century* for January, 1905, pleads for more teaching through the vernacular, because most college students can think only in the vernacular. He compares India's backwardness with Japan's progress in this generation and credits the contrast in part to Japan's policy of imparting Western learning to her students primarily through the medium of their mother tongue.

The language of the established political authority and of the administration of government is, in the natural course of things, bound to be the dominant language of the nation. For China, the question is not simply between Chinese and English as a medium of instruction; it would ultimately be between Chinese and any or all of the languages of the strangers within her gates. Doubtless the English language will be studied in China more and more as an accomplishment and for its commercial utility, but it will probably be used less, proportionately, as a medium of instruction. Chinese students abroad will continually be returning to teach, bringing with them their text-books and works of reference in English or French or German. But they will open these stores of knowledge to most of their pupils most effectually by preparing their own text-books and lectures in their native language, as the Japanese have done.

The English language has, to be sure, acquired such a foothold in India that it is now practically a native tongue to a great number of scholarly Indians. There is also, especially

in the south of India, the practical need of English as a *lingua franca*, on account of the variety of vernaculars. Such conditions do not generally exist in China, with its universal *wên-li* and its great and growing field of *kuan-hua*. Singapore, on the contrary, presents the spectacle of a Chinese population, numbered by hundreds of thousands, where diversities of dialect and neglect of the mother tongue make English the only practicable medium of instruction in the schools, with the result that the Straits Chinese have lost their literary birthright.

5. Religion in Schools and Colleges.

Perhaps the most striking aspect of the government's educational system is its liberality in matters of religion. The State maintains "a position of strict religious neutrality in its relations with public instruction." In government schools proper, "religious instruction does not and cannot form any part of the curriculum." But "provided only it imparts sound secular instruction, a private institution is eligible for State aid, whatever be the religious tenets that it teaches." In the University Senates, British churchmen and American principals of missionary colleges sit side by side with orthodox Brahmans and Mohammedan doctors of law.

Since the founding of the Mohammedan Madrassah at Calcutta by Warren Hastings in 1782, and of the Sanskrit College at Benares by the British Resident of Benares in 1791, British rule in India has been marked by generous encouragement of native learning, with all its religious incidents. The traditional schools are so largely religious in the content of their instruction, and so heedless of pedagogic method, that the tolerant attitude of the government toward them is the more notable, for that there is so much to tolerate. However, as a result of patience and coöperation and the native abilities of the people, higher educational ideals and much real leadership have been developed among the higher classes, especially among the cultured Brahmans.

Government seems to recognize that an education which omits religion is incomplete. Possibly this conviction is a subconscious factor in the policy of leaving the founding and management of schools chiefly to private agencies. However this may be, educational enterprise on the part of Christian missions forms one of the brightest chapters in India's recent history. In it are writ large such names as that of Alexander Duff,

whose second college at Calcutta has, within the last quinquennial period, graduated more M.A.'s in philosophy than any other college in India. He helped to organize the University of Calcutta, and one of his students of forty years ago, a brilliant Brahman, whom he led to be a devoted Christian, is to-day the honored Registrar of that University and held in highest respect by all classes. Missionary organizations are expressly recognized for certain purposes; for example, the Provincial Text-book Committee for the United Provinces, as provided for in the Educational Code, includes four members appointed on nomination of the Missionary Educational Union of the United Provinces. Indeed, the courage and honest intent of government are nowhere shown more clearly than in the fact that, while maintaining no religion as a State cult, it frankly recognizes religion as a necessary and proper element in the social organism.

These two facts—the neutrality of government respecting religious creeds, and the recognition of schools of every creed as entitled on equal terms to all educational privileges—indicate that India has a civil freedom which China has not. No doctrinal test or ceremonial observance bars the way to literary distinction or public employment. When we reflect that the British domination of India is only the last and best of an age-long series of alien dominations, and that the preceding conquerors often undertook to impose their own creeds upon the conquered, it seems clear that it would be just as fair for the Briton to reserve academic degrees and official position in India to members of the Church of England, as for China to insist that the enjoyment of titles and office, among her subjects, must necessarily be attended with prostrations before a tablet of Confucius.

6. Paternalism and Voluntary Coöperation.

Although government leaves the initiating and management of educational enterprises chiefly to private action, nevertheless, when anything large is done, the hand of government is usually seen in it. The peoples of India, in great part, are habituated to subservience to law and custom. The land is the traditional home of autocracy. The British overlordship has practised the art of the successful despot: absolute regulation of general policy, combined with large license to individuals in matters of local application. Even Europeans adapt them-

selves, in India, to this manner of conducting affairs of common interest, with the result that social coöperation, as distinguished from governmental action, is not much developed. An important factor in progress is thus eliminated. Such an organization as this, the Educational Association of China, does not exist in India. Governmental activities occupy, but cannot completely fill its place.

Many important measures are too large for voluntary effort. One of the greatest services rendered to education by government is the compilation of reports and statistics, showing actual conditions. In this and various other branches of administrative detail, such as have been mentioned, the government of India is a pattern which China might well observe. But in China autocracy does not and cannot play so great a rôle as in India. In China no fixed barriers of caste obstruct the influence of public sentiment. Even with such governmental organization of education as must, in time, be provided, there will still be an important work which can be done only by social coöperation. To such bodies as the Educational Association of China, whether made up of foreign teachers or of native teachers or of both unitedly, China must still look for accession of motive force in her educational advance.

This Association has done much preliminary work towards unifying standards and methods of education in its wide constituency. Should it not now, and more definitely than heretofore, proffer its aid to the government in the work of organizing an educational system in China? The time seems ripe for constituting a commission of experts, Chinese and foreigners, to draft a practical scheme of national education; and doubtless the government would give serious consideration to any suggestions which this Association might offer, looking to this end.

AN OUTLINE PROJECT OF EDUCATIONAL ORGANIZATION FOR CHINA.

We look forward through the years—not too many, as we hope—to see China united and integral, with a government guided by progressive conservatives of the older school, but informed with the enlightened enterprize of the new generation of students, men who are loyal to the best traditions and culture of their country but trained abroad or in high-grade modern colleges in China. The Minister of Education has an immediate staff, consisting of an Inspector-General of Education

and a few deputies to act as organizers. In each province is a superintendent of education and his assistant, both modern-trained and practical educationists, supervising a system of common schools which extends to every considerable village. There is a system of universities with which are affiliated colleges which fulfil the required standards of work; the University Senates being selected from among college presidents and other able educationists and meeting under the presidency of the Minister of Education or his deputy. The Senates appoint school committees in each province to co-operate with the provincial superintendents in directing the work of elementary and middle schools. The degrees of Hsiu-tsai (秀才) and Chü-jin (舉人) are granted by the respective Senates, partly on the basis of uniform written examinations, partly on consideration of scholastic record and oral examination; the degree of Chin-ssü (進士) is granted on examination by a Central Board under the presidency of the Minister of Education. All colleges fulfilling prescribed educational requirements are competent to send up candidates for degree examinations; middle schools of proper standing are likewise "recognized" as competent to send up candidates for promotion and certificates; and eligibility to civil appointment is based on school certificates and university degrees.
. . . Provided only they impart sound secular instruction and illustrate illustrious virtue, private institutions are eligible to all privileges of State recognition, whatever be the religious tenets that they teach.

Notes.

THE new editor of the Educational Department is Rev. A. S. Mann, of St. John's College. The editor who has conducted this department during the past triennium, in resigning his chair takes this opportunity to urge upon all the members of the Association the importance of assisting by furnishing helpful articles and items on educational subjects. We are sure that the new editor will greatly appreciate such assistance, and sincerely hope that he may receive it. We desire to thank the good friends who have helped us during the past triennium and trust that they will do all that they can to make Mr. Mann's editorial chair an easy one.

The Fifth Triennial Meeting of the Educational Association has passed off successfully. The attendance was larger and more representative than ever before, and an unusual amount of important business was transacted. The work which has been done by the various standing committees during the past triennium has been exceptional in extent and in thoroughness, and their reports formed a very important part of the programme. There were a large number of valuable papers and addresses, but we have neither time nor space for any extended report in this issue.

Correspondence.

CHINESE ILLUSTRATIONS.

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: The May number of the RECORDER contains a letter expressing appreciation of the cartoon of the Rich Man and Lazarus, painted by Liu Meh-lin. I have received many letters written in a similar strain; perhaps the following may be of interest to your readers:—

LOS ANGELES, CAL., }
March 30th, 1905. }

"MY DEAR BROTHER: I wish to acknowledge the receipt yesterday of the twenty cartoons, Dives and Lazarus, and to thank you for the same. Last evening I gave a couple to the Chinese who does the janitor work for us. He was greatly delighted with them, and said he would put one up in his room and one in the Mission that he attends. We are very glad to get them and may order again later."

I am quite convinced that this artist has a gift which will be greatly to the advantage of the church in China if developed and made use of. I hope we shall be able ere long to publish some cartoons on another subject. The Dives and Lazarus picture has sold well. There are only a few hundred copies now in stock.

I shall be glad to supply those who have not yet seen the picture with copies at the rate of twenty cartoons for \$1.00.

J. DARROCH.

9, Seward Road, Shanghai.

MUSEUM OF THE CHINA BRANCH
OF THE ROYAL ASIATIC
SOCIETY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I call the attention of your readers to the needs of the Museum connected with this Society? Specimens of zoölogical, botanical, mineralogical, or antiquarian interest will be gladly received. The Museum is wholly dependent upon the contribution of specimens by members and friends. If parties who are making private collections would secure duplicates and send them to this Museum they would confer a public benefit. Thanking you for your courtesy in inserting this appeal.

Yours truly,

JOHN C. FERGUSON,

Hon. Secretary.

NOAH—女 媧 (NÜ WA). ARE
THEY IDENTICAL?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some standard books of reference upon Chinese literature state that there is a difference of opinion among Chinese writers as to the sex of 女 媧; some maintaining that that person was a man. President 吳如論, life-long intimate friend of the late Viceory Li, and, while living, one of the foremost scholars of North China, expressed to the writer, without hesitation, his opinion that 女 媧 was a man.

Assuming as a hypothesis, supported by weighty names, that 女 媧 was a man, there are some interesting resemblances to be traced between the faint and meagre tradition of him and the great historic personage, Noah.

1. The Hebrew word Nuach (Noah) and 女 媧 bear some resemblance in sound; and the use of the character 女 in the name of a man would seem to indicate that it was employed under peculiar exigencies, possibly to transliterate a foreign word.

2. 女 媧, relying upon the primordial element 木, wood, is said to have successfully resisted therewith his great adversary Kung Kung, who employed the element 水, water.

3. 女 媧, according to the books and to a popular tradition which the writer has often heard repeated, succeeded in mending with stones of the five prismatic colors the heavens which had fallen out—以五彩石補天—a grotesque parallel to the majestic rainbow covenant of Genesis.

4. 女 媧 is said to have peopled the earth by tossing stones alternately over one shoulder and the other, which became respectively men and women.

The query is not a mere idle and curious one; for the absence of a distinct tradition of the flood in the book of so ancient a people as the Chinese (the flood mentioned in the classics being plainly a mere local inundation) has been made by thoughtful Chinese a presumption against the truthfulness of the Scripture narrative.

The dearth of particulars, and the evident mythical character of some of those which are at hand concerning 女 媧, perhaps render any investigation inconclusive. Nevertheless, the writer offers the above conjecture for the consideration of those far better furnished than himself in the language and literature of China.

Yours cordially,

QUERY.

PENTATONIC TUNES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Musical readers may remember that about three years ago a notice appeared as to a new tunebook which the English Baptist Mission (Shantung) proposed to draw up for the use of the native church. Those interested were asked to contribute any *Pentatonic* airs they might have in use.

In the opinion of the compilers, while every effort should be made to teach our Chinese Christians to sing the full scale correctly, the best results in Chinese congregational singing, *as things are at present*, are obtained by the musically unlearned; many singing an air which presents no tone difficulties to them because in the native scale, and the cultured few singing the parts.

The appearance of the tunebook has been retarded by the

lamented death of the secretary, Rev. T. J. Shipway, and by the general pressure of work; but it is now expected that it will be ready in a few months.

It will consist mainly—though not wholly—of Pentatonic tunes, many of which have been composed specially for use in China by experts.

The whole is being well edited by a competent musician, and it is hoped that the book may be useful beyond the bounds of one mission.

The accompanying tunes may serve as specimens. Try them with your Christians; they have succeeded elsewhere.

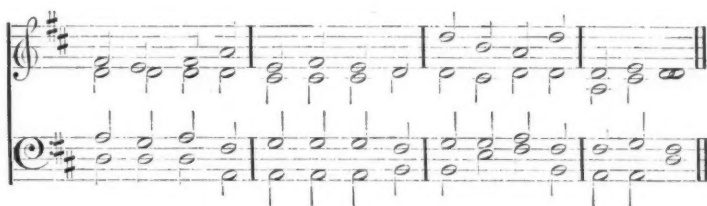
C. E. C.

"ART THOU WEARY?"

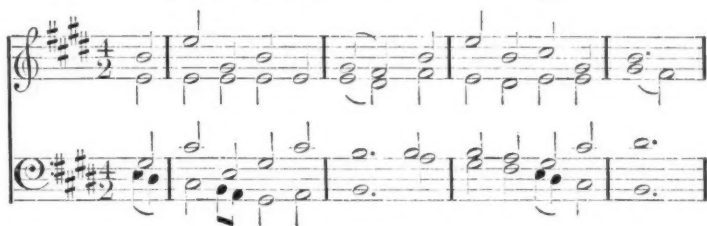


"JESUS, I MY CROSS HAVE TAKEN."





"WHEN MORNING GILDS THE SKY."



THE PRESENT HUNAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers may be glad of a few facts and notes re this formerly hostile and anti-foreign city and province.

Our recent arrival here, after a three year's absence, brings most clearly to our eyes the vast difference between these dates.

Then there were but some seven foreigners here, and eighteen more in three other Hunan cities—twenty-five in all.

Now there are some thirty in Ch'ang-sha, besides the Consuls, Customs, English and Japanese merchants, etc., and seventy-five more in the province in some sixteen cities!!

These are divided as follows:—

Ch'ang-sha,	7	Missions, workers	33
Ch'ang-teh,	3	" "	7
Ch'ong-cheo,	1	" "	5
Ch'en-cheo,	2	" "	4

Chen-shih,	1	Mission, workers	3
Heng-cheo,	3	" "	7
Th-iang,	1	" "	3
Iong-cheo,	2	" "	6
Li-ling,	1	" "	3
Nan-cheo-ling,	1	" "	2
Pao-ch'ing,	2	" "	4
P'ing-chiang,	1	" "	2
T'ao-üen,	1	" "	2
Siang-t'an,	4	" "	15
Üen-cheo,	1	" "	3
Yoh-chow,	1	" "	9

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Thus it can be seen that the Fu cities are all now opened, save Iong-shuen-fu, and that six of the sixty-four hsien cities are more or less occupied.

Plenty of room yet—even here in Chang-sha, with its 300,000 souls and only six chapels!

The work goes on steadily and nicely. Siang-tan and Chang-teh are to be opened soon, it is said, as Treaty Ports. Which next?

ANON.

Changsha, Hunan.

Our Book Table.

"THE WHITE PERIL".

It is very easy for the Westerner to think himself and his projects imperilled by the yellow man. It is not easy for him to put himself in the place of the yellow man and think the thoughts of the latter. We are indebted to Dr. Sidney L. Gulick for having displayed the acumen and sense involved in the old adage, "Put yourself in his place". Dr. Gulick has written a book entitled "The White Peril in the Far East," and his argument is not far-fetched. He begins by showing how the very first intercourse between Japan and the white nations revealed

to the Japanese the selfish and ulterior designs of the western world. Those who followed in the wake of Francis Xavier, in 1549, were the first to teach Japan this lesson. "Roman Catholicism has, for a thousand years, held the view that the church is superior to the state, and should rule it." The early missionaries in Japan made bold to express this same conviction, and for the purposes of self-preservation, Japan defended herself. "Well nigh fifty years of determined and ruthless persecution were needed by the government to drive the dreaded foe from Japan" and "until tens of

thousands of martyrs had given their lives as well as their fortunes" in behalf of their faith. Mr. Gulick insists that "the cause of Japan's isolation was the discovery of the white peril. The aggressive spirit and grasping ambitions of the white man compelled the rulers of Japan to look not only with disfavor on their politically organized religion, but altogether to forbid their coming to Japan as the best and easiest solution of the problems connected with the "white peril."

When Japan was forced open to the world she was met almost immediately by the land-hunger of foreign countries. Her open ports passed under the jurisdiction of Occidentals, and she was defied within her own territories by the Westerner. Soon after came the China-Japan war, in which she was robbed of the fruits of victory. Then came the tardy recognition of her own right to rule in her own country and the revision of her treaties. Soon after this she saw the spectacle of the great European nations one after another seizing territory on the mainland. She saw a menacing hand reached down from the north, and, under guise of suppressing the Boxer uprising, attempting to seize Manchurian territories several times the size of the German empire. She beheld the intrigues and the bribery with which the white man attempted to set her at naught at the capitals of Peking and Seoul. She read in the press of Europe the unblushing demands for the partition of Eastern Asia. She saw the reaching out of strategic railways, the gathering of fleets, the seizing of new bases, and altogether realized that the white men, or some of them, were preparing for her

extinction as an independent empire. These are what Dr. Gulick cites as the chief indications of the white peril. And he also draws attention to the "actual woes which the white man is to-day inflicting on the yellow man by his presence and by his methods." One nation forces opium by war; another disturbs the "long-established tradal relations;" conjointly "in the administration of justice the white man's influence, political and financial, is often more effective than right and truth." Morally "the Orient, and especially Japan, has been debauched by the white man." Dr. Gulick holds that "the solution of the white peril most plausible to the Chinaman is white expulsion, a method not untried in America and Australia as a solution for the Mongolian peril." And the results of this danger, great though they may seem to be in breeding a world disturbance, may not fully manifest themselves until "China moves, fifty or one hundred or two hundred years hence, to throw off the incubus of a long-established tyrannical white peril." "She will then be intelligent and equipped with modern weapons, and, with her countless millions, she will overwhelm the white man by the torrent of her hatred." Dr. Gulick sees no solution to the white peril except that which "shall induce the white man to treat the yellow man with justice and with civility." To this end the present war will have great weight. "Those white men whose supreme ideal is might will be inspired with respect for the Japanese and respect modifies conduct." "In other words, the white race must abandon its cherished conviction

of essential racial superiority and of its inherent right to dominate the earth and to subordinate all the colored races to its own economic interests."

Dr. Gulick believes that "the value of Christian missions in destroying race pride, in begetting mutual esteem, in evoking mutual trust, and in producing unity of thought and feeling in regard to the deepest human problems of time and eternity, can scarcely be overstated. In this unity lies the only hope for the permanent peace of the world."

Messrs. Revell & Co. are to be congratulated on the timeliness of this book, but what shall we say of them for binding it up without any index whatsoever?

R. E. L.

The Coming Kingdom, by the Rev. R. E. Welsh, M.A., author of "The Challenge to Christian Missions".

Was Livingstone right in the ruling object he had in view in his missionary ideal? Those who believe that the end of the present dispensation, with the Second Coming of Christ, is at hand, do not believe in Livingstone's aim, which may be called "national Christianization." As they believe that the present world-order is soon to pass away, their plan of campaign is "to gather out" from the nations those who are Christ's "own". We are to preach the Gospel "for a witness," and, when all have had their chances, then cometh the end.

"For a witness": it would seem as if the Gospel were to be proclaimed to all "for a witness" *against* them, to the end that they may be without excuse, and God may be technically in the right in condemning them. Does not this give rather a sinister bearing to mission work?

This aim determines the whole of their missionary policy. It is the evangelist's business to rapidly evangelise everywhere, and his *modus operandi* is to itinerate. He lays no large foundations, because his scheme has no large human future. He addresses himself to the individual alone and does not seek to establish a Christian community-life. Mere "outgathering" is his aim.

Many who labour with this as their sole object are among the most devoted missionaries, and they have their own harvest and reward. They are contributing towards the great issue, but that issue is larger than they know. And their aim and methods of working have some unfortunate effects.

No; the Christian aim is to establish the entire kingdom of God among all the nations of the earth. It is to do the whole work of Christianity in individual hearts and in the national life. It is to do for Asia, Africa, the West Indies, and the Pacific Islands everything and all that Christ has been the means of doing for our personal and social life—to achieve a corporate as well as an individual salvation. Among races now pagan there is to be the same "outgathering" as there has been among the Western races. Christ cannot get His own out of Asia and Africa unless His full kingdom is broad-based there in the Christian common-weal. How many of ourselves would have been "gathered out" from the world if the social life and national conditions of our land had not been Christianised?

The first work of the missionary is to win individual converts to the faith and service of Christ as Saviour and Lord, and this effort continues to the end. But,

with equal step, he must endeavour to lay broad foundations for the social, educational, national, and economic redemption and elevation of the people to whom he is sent. The empire of China has to be planted in the community-life of the nations. Only then can it put the people in a position to receive the new spiritual life and so win the "great multitude which no man can number out of *all nations and kindreds*."

We must prepare for permanency. If any event beyond our calculation, if another Advent of Christ (even supposing it to be of an external dramatic character) were to arrest the work in mid-course, we should be best prepared for it by doing the whole work of Christianity. If this work of Christianising the communities of men throughout their whole life is restrained by the expectation of an immediate Second Coming, that expectation is, in the very act, raising another argument against itself. Truth, when rightly understood, does not cramp the Christian aim, nor limit the benefits which its spokesmen carry with them.

Some who pray earnestly for the hastening of the Coming of Christ hold such a theory of the course of prophetic events that their prayer can only be answered by the hastening of the increase of wickedness and apostacy. One thing is sure, not the "times and seasons", but that we can best help Christ to bless the world by establishing His many-sided kingdom in the entire life of mankind.

With this aim before us, our plans are laid, not for "the casual sharpshooter bringing down his man here and there", but for the slow lasting regeneration of the human race. Our methods of working are so determined as to lay foundations for a huge structure; to sow seed for future generations to reap. And our hearts do not fail us in presence of slow progress and the imperfections of the native converts. The upward movement is but beginning. The world moves slowly, but *it moves*. The kingdom of God comes gradually and "without observation". What God makes slowly He means to last.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Miss Wu:—
Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List :—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two

vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink yourselves." By Rev. F. Ohlinger.

Nobody Loves me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Editorial Comment.

THE late Christian Endeavor Convention in Ningpo was a forcible illustration of the changed conditions in mission work in China. Three officials—a Taotai, a Magistrate and a Prefect—came to an afternoon reception, stayed to an evening meal at the home of one of the missionaries, and then went to an evening session of the Convention, sat quietly upon the platform during all the exercises, had Bibles given them in which the passages alluded to by speakers were pointed out (and which they read carefully), each made an address full of good counsel and advice and manifested their interest and good

will in various ways, especially by inviting all the resident and visiting missionaries to a dinner given by them (at which no wine was served), so that one hundred persons sat down together, all foreigners (including ladies), except the four officials, a General having been added to the number since the afternoon reception. The impression made upon them could not but be deep and lasting, as they could not thus look upon and address an audience such as was thus gathered together of probably a thousand native Christians, who clapped and cheered them to the echo, and go away and forget it, or think lightly of the

men and women which composed it. The opportunity for giving good advice and counsel was unique and perhaps unprecedented and was fully availed of by both sides.

* * *

AN endeavor was made to impress upon these officials the invidiousness of the distinction between Christians and others by the use of the term "Kiao-ming." They were told that the Christians still belonged to the "ming" and should be treated in all respects on the same principles as all ought to be treated on—fairness and justice and no favors to either side.

* * *

THE long-planned and much-expected Triennial Meeting of the Educational Association of China has come and gone. In attempting to estimate what it was and what it did we must, at the outset, admit that the plan of the programme was excellent, the tone of the papers was high and some of the decisions arrived at were distinctly progressive. But the meeting lacked leadership, and the discussion of several important topics drifted into the clouds and failed to come back to *terra firma*.

* * *

If we should characterize the spirit of the meeting in one word, it would be teachableness; and its dominant note was co-operation.

Sympathy with those among whom we work was the burden of the principal papers. Dr. Bergen pleaded for a rational recognition of the dignity of

Chinese teachers and due respect for their classic erudition. The opening address of the president, Dr. Hayes, urged insistence upon higher standards of Chinese scholarship in our schools. The paper by the Rev. J. Jackson was a sane plea for moral suasion of the high type, based on vital sympathy with our pupils' traditional ideals in matters of discipline. The very heart of the Convention's work was found in the papers by Dr. Lowry and Prof. W. F. Wilson on the place and method of religious influence in the school. Very notable was the repeated expression of the conviction—not so common three years ago—that the Chinese language is capable of unlimited and effective adaptability as a vehicle of scientific thought,—with this important corollary, that English is not necessary as a medium of instruction in modern scientific subjects.

* * *

It was evidently felt that the Association had come into critical times. Schools carried on by Christian missionary societies no longer control the educational situation as they have controlled it heretofore. Witness the development of government schools, native private schools and Japanese-manned schools. Christian educational institutions may be able to maintain a leading position by the moral force of their ideals and by superior organization and scholarly and material equipment. But in order to do so, real statesman-

ship in plan and the utter sacrifice of minor motives to the one great end, are imperative. In short, co-operation among Christian educational agencies is the urgent duty of the hour.

* * *

BISHOP BASHFORD's address made a powerful plea for effectual co-operation. Resolutions on the subject were adopted, but no very definite steps were taken toward promoting the movement. As usual something was said of laboring with the Chinese government in the interest of a good, efficient and tolerant educational system for China, but nothing was done. The project of establishing an educational magazine, under the auspices of the Association, was put into fairly definite form. Action was taken looking to the restriction and final discontinuance of the publication work of the Association; and also to the securing of a man to give his whole time to the management of the Association's varied interests.

* * *

THERE was a marked absence of men and women who have been leaders in former years. The representation from the regions about Canton and Hankow, and especially from Chihli, was extremely scant. This may indicate a disposition to regard the Association as failing to meet the requirements of educational organization in the empire as a whole. On the other hand, there has been

an accession of young blood, and much good work has been done in the course of the triennium. The introduction of numerous sectional conferences into the programme promises to add zest to discussions and to promote the professional improvement of teachers. The presence of Mr. Harada from Japan, and of leading educators from the Philippines, broadened the perspective of the work and contributed to the inspiration which will undoubtedly come from this meeting to the large and growing membership of the Association.

* * *

APART from the direct benefits received from the regular meetings of the Educational Association, much helpful stimulus was afforded in the news and testimonies given at other times by workers from a distance with regard to important developments of the work in their fields. We were specially interested in the address given by Rev. A. L. Warnshuis at the Missionary Prayer Meeting on May 22nd, giving an account of the revival in the Amoy region. A report will be found in our Missionary News department. From what we read of heart searchings, confessions, and practical results, there is ample evidence of the reality of the Holy Spirit's work. The fact that this revival came after much previous prayer, should be an incentive for continued supplication that other districts may share in these showers of blessing.

PROBABLY we do not give enough thought to the horrors of the war which has been now so long waging between Japan and Russia. We make the following extract from a letter to Rev. H. Loomis, of the American Bible Society, Yokohama: "The men now in this hospital are in a pitiable condition. The frost of Manchuria did more awful work than bullet or sword;—men without fingers, without toes, some without feet at all. And so pale, so emaciated from the long dropping process of those precious hands and feet. One man yesterday, when offered a Gospel, held up two stumps, all wrapped up, off at the wrists. His face told the despair of his heart. I fixed up a Bible before him, propped it open, turned the leaves up a little at the corner and showed him how to turn it with his tongue. His comrade on the right had his thumbs and the lower joints of his fingers and promised to help him. The comrade on the left had lost his right hand at the wrist. One man we found with neither hands nor feet. Yet amid all this depression we gave out some hymn books and had a song service." And these are but illustrations of what is occurring in thousands and tens of thousands of cases.

* * *

WE are glad to be able to report that in response to an appeal which appeared in a recent number of the *RECORD-ER* for funds to aid in supplying Scripture portions and

tracts to the sick and wounded soldiers and sailors in the hospitals in Japan, the sum of \$135.00 has been received and forwarded to Rev. H. Loomis, Yokohama. Also at the recent Christian Endeavor Convention in Ningpo a collection was taken up for the same purpose, which realized \$70.00. This will be sent to Dr. Pettee, Okayama, for use in central Japan. This is a most helpful work and capable of large expansion. The books and tracts are much appreciated by the inmates of the hospitals, and more funds are needed. Further contributions may still be sent to Rev. G. F. Fitch, 18 Peking Road, Shanghai, who will forward the same to Japan.

* * *

THE control or suppression of open vice in the great "open ports" in China has become a complex question. There are many who would take no action; there are others who believe in entire extermination; and there are others still who believe that some practical middle course must be taken. If nothing is done, then the good name of our civilization, yes, the very safety of our homes, is imperilled; and, thus far, in no community in the world have the officers of the law been able to eradicate the social vice.

Since the Japanese captured the southern provinces of Manchuria and expelled all the courtesans from those territories, the open ports on the China coast have been infested by these vultures. In Shang-

hai, display of vice has become so open and obnoxious that a group of public-spirited citizens have taken the matter in hand. They have organized themselves into a vigilance committee; have secured evidence of solicitation and have prosecuted the law-breakers in the Consular Courts of various nationalities. In every instance the Consuls-General have ordered the houses closed, and have threatened deportation on the second offence. This action will do something to rid the streets of the insulting demeanor of the *femme galante*. There are two questions, however, which are not yet solved in this connection. The first is, Who will offer a Christian refuge for such of these as desire to reform their living? Who will meet these women more than half way and open to them the door of hope?

The second question is, How to so control or legislate that this evil shall be prevented from breaking out every few months?

The prayers and united support of Christians should be given the committee in Shanghai who are dealing with the difficult question.

* * *

THE welcome of little Chinese girls into their homes is often not a very warm one; the news of the death and ill-treatment of many of the most unwelcome frequently

shock our ears and pain our hearts. We are therefore in hearty sympathy with the good work done by the many orphan and children's asylums in China. We have received the report of "the Refuge for Chinese Slave Children" (Shanghai), known as the 拯恤幼女會, and a request to draw the attention of missionaries in all parts of China to the fact that the committee are now erecting a Chinese house on a piece of land in the country, kindly given for that purpose by a gentleman in Shanghai, and that with the increased accommodation in the new building they will be able to receive a large number of children into the home.

The purpose of the institution is to provide a home for little slave girls who have been excessively ill-treated by their owners, and have in consequence been taken from them by a magistrate. It is desirable that the committee should receive with each child a paper from a magistrate handing her over to them, to prevent owners trying to reclaim the children. Applications for admittance to the home should be made to the President, Mrs. Graves, St. John's College, Shanghai, or to the Honorary Treasurer, Mrs. Poate, 4 Yates Road, Shanghai, or to any other member of the committee.

Missionary News.

Through the kindness of a friend, Dr. Stanley's article on "The Term for God and Spirit in Chinese," may be had on application to the Presbyterian Mission Press. Please send a two cent stamp for postage.

Mission Council, Taiwan, Formosa.

ENGLISH PRESBYTERIAN
CHURCH.

Resolutions regarding Presby- terian Union in China.

1. That our first duty in this direction is union with the church in the north to form the Synod of Formosa. To this body will fall the duty of deciding its ecclesiastical relationships.

2. In view of the position of Formosa as subject to Japan we are not prepared to advise our people to form a union with the Presbyterian churches of China.

3. In these circumstances it is less incumbent on us to give a decision on the points submitted. Our view is that an organic union is not at present practicable; that union should be effected between churches working in the same districts; that a federal relationship should be arranged between the churches so formed, leaving the question of a closer union to be settled as experience may suggest.

THOMAS BARCLAY,
*Member of Committee for
South Formosa.*

Chinese Tract Society.

COPY OF A MINUTE ADOPTED BY
THE DIRECTORS OF THE
CHINESE TRACT SOCIETY
AT THEIR MEETING ON
MAY 1ST, 1905.

"The Directors heard with deep regret that Dr. Edkins, the honored illustrious president for fourteen years of the Chinese Tract Society, passed to his rest on Easter Day, April 23rd, 1905, aged 81 years. He arrived in China in July, 1848, and gave fifty-seven years of a strenuous life to the service of the land of his adoption. Born near Stroud in Gloucestershire, England, on December 19th, 1823, he was educated in University and Coward Colleges, London, taking his B.A. degree in the London University. After a short pastorate in England he obeyed a call of the Master to labour as a missionary under the London Missionary Society in China. From 1848 to 1861 he was stationed in Shanghai, doing much pioneering work in the surrounding country and laying that foundation of that scholarship for which he afterwards became so famous. He afterwards laboured for a short time in Chefoo and Tientsin and then settled in Peking, where he carried on missionary work for nearly twenty years. From that time until his death, while holding a post as translator in the Imperial Chinese Customs, he was full of activity in Bible translation, in preaching and in giving to the world the fruits of his study of Chinese literature, etc. "Chinese Buddhism", "China's Place in

Philology", "The Early Spread of Religious Ideas", "Chinese Currency", "Opium in China", "Religion in China", and many other valuable works remain as a monument of his energy and scholarship. "The Beatitudes Explained", "Filial Piety", "The Lord's Prayer", published in Chinese by our Society, are also from his pen. His was a life pre-eminently full of good works, and we with deepest respect pay this tribute in honour of his memory, and thank God that so devoted a missionary and sinologue was for so many years associated with this Society.

Impressions of the Ningpo Convention.

BY REV. A. H. SMITH, D.D.

For a large number of young people to take up their beds and travel to a remote part of the empire, in order to meet a considerable number of other young people who are doing the same, is a relatively new phenomenon in China. Barriers of language alone would have kept them from so doing, and probably even the idea never entered the head of any Chinese until it was introduced from the West.

The Chinese excel in decorations, but such a be-flagged and bannered pavilion as the Ningpo committee erected we have never before seen in China. It was symbolical of the common spirit animating those who attended—ornament as the indication of a vigorous inner life, and not merely on account of tradition, or for its own sake. The exceptional spring of the current year had made it unsafe to count upon the weather, and it was well worth while to have a rainy Sunday from dawn till dark to show how

little effect such climatic incidents had on the enthusiastic endeavorers. In the forenoon they gathered in several different places of worship, but in the afternoon, despite a steady and noisy downpour on the sheets of galvanized iron forming the roof, and the disagreeable dropping at numberless points in the audience room and upon the platform, the interest did not flag, and it was estimated that almost a thousand people assembled, in spite of the untoward conditions.

The roll-call showed delegates from every coast province, and from every open port, from Chefoo to Canton. The Fukien delegation, foreign and Chinese alike, were strong, both in numbers, and in quality. Much of the speaking had to be done through interpreters; a foreigner not infrequently serving as the medium between a Chinese and his Chinese audience. A little band of speakers of the mandarin dialect were specially interpreted to by an alert missionary from Chefoo.

Of the quality of the interest excited by the numerous earnest addresses, it would be difficult for one ignorant of the Ningpo dialect to judge, but its reality was obvious. Hard and continuous work had evidently been done by the local committees and by the energetic General Secretary, and they had their reward.

The unusual presence of three of the principal officials of Ningpo during the whole of the Saturday evening session when the relation of Christians to their government was discussed, excited special interest, particularly when they responded to an invitation to address the large audience, each in turn recommending the Christians to obey the instruc-

tions which had just been read to them from Paul's Epistle to the Romans (Ch. xiii.) and from first Epistle of Peter (Ch. ii). Having been invited to dinner at the residence of one of the Ningpo missionaries, these officials insisted on returning the courtesy. Although the exigencies of time were pressing, and but a single hour could be spared, the whole eight-course dinner in proper Chinese style was actually compressed into sixty minutes; eighty or more foreign guests, half of them ladies, meeting the Taotai, the Prefect, the District Magistrate, and the Military Commander in a highly enjoyable social way to the dissipation of much prejudice and to the great gratification of the Christians looking on. In spite of the withdrawal of the energetic General Secretary, other arrangements for supervision will doubtless be made, and a movement so well rooted will continue its beneficent service of unification and expansion of the religious life of a new generation of Chinese Christians.

Revival in Amoy.

Address delivered at Missionary Prayer Meeting in Shanghai, May 22.

BY REV. A. L. WARNSHUIS.

We have had just enough of a revival in Amoy to make us want a great deal more. We are glad to tell of what has been going on among us if in this way we can encourage others in the prayers they are offering for a revival here. Yet it is very hard to tell you of what is going on in Amoy, for the work is characterized not so much by superficial, or emotional happenings as it is by deep searchings of hearts and the

correction of daily conduct which prove the awakening of renewed life, but which are hard to describe.

For the beginning of this revival we must go back at least two years to a little group gathered on Ku-liang, Foochow, which organized a circle to pray for the outpouring of God's Spirit on the churches of Fukien. A year later the invitation was extended to all the missionaries in the province, and all the Chinese churches were asked to unite in daily prayer for this purpose, and to have a special prayer meeting of a quarter of an hour after the Sunday morning service. The original plan provided for the visitation of the main centres of work by the Rev. J. Stuart Holden, and the schedule for his meetings had already been partially fixed when he was taken ill and compelled to return home. However the proposed series of meetings in the various centres about Amoy were not given up. The first meetings were to be held in Chin-chew. In preparation for these services special prayer meetings were held, and when one of these lasted until late at night, in spite of several attempts to close the meeting, it was felt that a great blessing had already come and a greater one was assured. During the following week the addresses made by Rev. Jas. Beattie had most wonderful results. The missionaries had to face the searching question, "Why have you never told us this before?" There was much confession of sin, there was renewed dedication of lives unto the Lord, and many realized the duty and the blessing of a life filled with the Holy Ghost. It soon became known throughout the churches in the Amoy region that strange

things were happening in Chin-chew, and there was aroused an expectancy that similar and greater events were about to occur in other places. A few weeks later Rev. C. Campbell Brown, by invitation, made a tour of three centres west and south of Amoy. Before and during his tour the missionaries in the port of Amoy met daily to pray for these services. At each centre a great blessing was received. The first one to rise at the testimony meeting at the close of the Mission in Chang-poo was a heathen "*siu-tsai*," who said that he was convinced that the results that he had seen, proved the reality of the Holy Spirit's work, and he desired instruction in order that he too might believe in Jesus Christ. At Chiang-chiu much earnest prayer had been offered for several weeks before Mr. Brown's coming, and the results were correspondingly great. The meetings were attended by very large numbers; many leaving their business and walking long distances in order to be present. Those who were present at the special gathering of the preachers and pastors in the missionary's house one forenoon will carry the remembrance of it to the end of their lives. At the close of the address there was a most wonderful confession of the sin of self-glorification in the service of the Lord, and whole-hearted dedication to the Lord's work. Those who attempted to pray, were unable to conclude, because of sobs and tears, and finally all separated in silence. Here, too, an old family quarrel of many years' standing was cleared away, and the two families, which are both of great influence, are now uniting in pressing forward the work of the church. During the second week

of the Chinese New Year the services were held in Amoy itself. In spite of cold and wet weather the audiences filled the churches, holding 800 or more people in two services each day. On Sunday morning a union communion service was held, when more than 600 sat at the Lord's table, and in the evening more than sixty written requests for prayer were read at the prayer meeting. The testimony meeting in the afternoon, wonderful as it was, only partially showed the depth of the work that had been done. A pastor said that he had given up the idea of resigning his pastorate, and purposed to push his work with greater zeal and energy. A head school teacher confessed to his own shame that he had been about to give up his position in the school, but now was glad to throw all these plans aside and give himself to the work in which the Lord had placed him. Several students in the college publicly declared their purpose to devote their lives to the work of the church. Others told of quarrels made up and some of the abandonment of sinful ways. At the time of the meeting of Synod in March special services for the scholars in the various schools were held, and the head teacher of the middle school, returning from the first meeting, had to search for the school boys until he found them all on their knees praying in the chapel. Since then other meetings have been held in other centres with results more or less similar. In the stations where the work first started there is a great increase in evangelistic effort to reach the heathen, and in Chiang-chiu especially there is also a renewed interest in personal Bible study.

The last six months have taught many lessons to us in Amoy. The effectiveness of concrete teaching, of illustrations, of scriptural truth by incidents of child life, of Chinese history, and daily experiences, was deeply impressed upon us. But the most important lesson we learned, and which we most desire to pass on to others is this: "We can have a revival if we want it." True, the Spirit in His working is like the wind,—*"bloweth where it listeth,"* but He also has a way of coming to those who ask Him to come. See Luke xi. 14, *"How much more shall your Father give the Spirit to them that ask Him?"* The prayers offered preparatory to the meetings were characterized by a peculiar tone of confidence, and God was praised for the blessings which He was about to grant.

The work accomplished has not been that of man, but is to be credited alone to the Spirit of Christ using His own sword. The addresses were not on any new subject of theology, but were very largely the words of Scripture itself, with application by means of abundant illustration. The progress of thought in each series of meetings was along this line: 1. Are you saved? What is your reason for thinking you are? What is your ground of hope? 2. Are you living in sin, secret or open? And there was most earnest preaching and plain talking on this question. 3. Are you willing to surrender yourself wholly to the Lord Jesus? Or is there still in your heart the desire for selfish gain? 4. Are you filled with the Holy Spirit?

There is such a blessing as being filled with the Holy Spirit (Acts xix). On Pentecost the

Holy Spirit entered into the church, and if He has not filled our hearts it is because we shut Him out, for this blessing is not for the favored few but for each follower of Jesus Christ. (Acts ii. 39). It is the duty of each one to discover whether he has received this blessing or not. Is Jesus real to you, or is He only a name in history? Is the Bible interesting to you, or do you read it only as a duty? Have you any power over sin? Have you power in leading others to Christ? Or is your religious life one of fitful emotion? And if you have not yet received the Spirit in all His fullness, are you hungry for his blessing, so that you are prepared to make any sacrifice for it? Will you give yourself to Christ that He may fill you? Will you take it by faith? (Gal. iii. 14). "The more we have of the Spirit, the more we have of Christ." We should not pray so much to be used, as we should pray to be made usable, to be made instruments upon which the master workman can depend.

As we praise God for all He has already done, let us unite in the prayer that He may continue His own work, confident that He will give to us "even according unto our own faith."

Conference at Lao-ho-keo.

The Scandinavian Missionary Conference of China, organized last year, met at Lao-ho-keo on February 15th, and was gathered for five days under the generous protection of our Norwegian friends and Mr. Lagerquist, of the C. I. M., during which time most inspiring and instructive papers on various subjects were

read and discussed. The most conspicuous character of the conference, however, is that of recreation and encouragement.

A school committee was elected for the purpose of drawing up a plan on which the different missions represented could unite and establish an educational institution.

There was also a committee elected to investigate the problem of procuring a printing press and of publishing a paper, partly in characters and partly in romanization, laying special stress on Romanization, also printing books needed in our work.

With reference to the many papers which we had the pleasure of listening to, I feel incapable of satisfactorily describing them in so few lines. They were all excellent, thoroughly treating practical questions of greatest importance to our work. The writers had undoubtedly spent a great deal of valuable time and labour in preparing them. Yes, they had gradually grown up from the fertile soil of a wide experience during years of labor on the mission field.

The records of the conference will be printed (in the vernacular of the conference) and sold by the secretary.

Next year the conference will meet in Siang-yang and Fan-ch'eng on February 6th.

As the flickering rays of the aurora borealis illuminate the winter night, so does a conference like this, in China's dark night of paganism, bring its invigorating rays of celestial light home to our often distressed hearts.

J. W. JACOBSON,
In behalf of Conference.

Foochow Choral Union (Chinese).

The annual festival of the Foochow Choral Union (Chinese) took place, as usual, on Easter Monday, and was a pronounced success. The Union has not had a long existence, but it has quite justified its formation, and has proved beyond a doubt that Chinese voices can be trained to sing with correctness and expression and in such a manner as to please the critical ears of a foreign audience.

The numbers attending these festivals are so great that it was deemed advisable to give the programme twice over, and this was accordingly done; the only variation being that the addresses and Scripture readings, interspersed between the various musical items, were different on each occasion. The spacious church just erected by the American Board Mission at Po-na-sang, formed an excellent place of meeting in the afternoon, and the acoustic properties of the building were all that could be desired. The evening meeting took place in the Methodist Episcopal Church at Nan-tai, and on both occasions a large and appreciative audience was present. The opening item of an excellent programme was the well-known Easter Hymn, "Jesus Christ is Risen To-day," which was sung with much expression and in excellent time, while the flatness to which the Chinese are, as a rule, so prone, was conspicuous by its absence. We then listened to a very creditable rendering of the anthem, "Lovely Appear the Messengers," from Gounod's "Redemption." This was of course a more difficult work, and we were surprised to notice how

well the different parts were taken up and sustained. The "Te Deum" to Maybrooke's setting was sung brightly and with evident feeling, the female voices taking some passages alone with a very happy effect. This was succeeded by the German chorale, "God Reveals His Presence," which was sung very sweetly and solemnly as befitted the words and reflected much credit on all concerned.

We left the church much impressed with the vocal capabilities of the Chinese, and felt that the Foochow Choral Union was to be heartily congratulated on the success which had attended the gathering.

Great pains had evidently been taken to train the large choir, and to this fact we owe the treat which was afforded us. It should be added that the choir consisted of about four hundred students, male and female, from our various schools and colleges, and that Mr. Jones wielded the baton with excellent effect, while Miss Lambert, whose ability as an executant is well known in Foochow, presided at the organ with the usual efficiency.

LL. LLOYD.

Canton Notes.

Bible schools for colporteurs are taking a deservedly important place in the missionary work of Canton. Some time ago Rev. A. Alf (American Bible Society) gathered his colporteurs together for a week's meetings, which proved exceedingly helpful. Then the British and Foreign Bible Society has just closed its second school. Workers connected with other societies who were in the vicinity were also invited, with the result that twenty-five men

attended ten days' meetings. Besides the B. and F. B. Society, the A. B. Society, Nat. Bible Society of Scotland, and Book Lending Society were represented. A hearty interest was taken in the meetings, both by the colporteurs and missionaries. Four sessions were held daily. The day began with an hour for prayer and review of the preceding day's lessons. After morning rice two missionaries gave addresses, dealing with subjects specially helpful to colporteurs. In the afternoon a more general address was given; sometimes dealing with physical and physiological subjects of practical value. The evening session of half an hour was devoted to prayer, with a short address by a native pastor. Fourteen missionaries contributed addresses. The attendance was regular throughout, and the colporteurs showed their interest and appreciation by taking copious notes. Such meetings cannot but be helpful. They have passed beyond the experimental stage, and promise to be an annual function. This being so, it is to be hoped that in future one united gathering will be held of the colporteurs of the societies. Such union would add to the interest and enthusiasm and save the time and energies of missionaries and pastors.

A very large gathering of Chinese and foreigners assembled on the 18th February for the reopening of the Canton Hospital Church (A. P. M.) which has recently been enlarged by the addition of wings and galleries to meet the increasing needs of the congregation. Seating accommodation is now provided for 1,500 people, and as the church is one of the most central of the mission buildings in the city it also provides a commodious room

for the various united meetings of Christians held from time to time. Externally a neat spire has been added, which now marks the church out from the general level of the Chinese buildings around.

At the reopening service all classes of the Canton Christian community were largely represented. Missionaries of all denominations were also present in force, as well as other resident foreigners. Both seating and standing accommodation were taxed to the utmost, and fully 2,000 must have been present, probably the largest Christian gathering ever held in Canton. Dr. A. Beattie presided, Dr. Graves opened with prayer, and the principal speaker was Rev. T. W. Pearce, of the L. M. S., Hongkong. Short addresses were also given by Dr. Noyes, the Revs. W. Noyes and two Chinese pastors. The congregational hymns were appropriate to the occasion and musical items were also rendered by a double male quartet and by the teachers and pupils of the True Light Seminary.

The completion of this further stage in the long and interesting history of the Canton Hospital Church owes much to the indefatigable energy of the medical superintendent, Dr. Swan. He and the office-bearers of the church are to be heartily congratulated on the success of their efforts. It must have been a great satisfaction to Dr. Swan to witness the fine opening ceremony just before his departure for his well-earned furlough.

Missionary conference was held on the 1st February at the New Zealand Pres. Mission House, when the office bearers for the year were elected as under: Chair-

man, Dr. G. W. Greene; Vice-Chairman, Rev. G. H. McNeur; Secretary, Rev. Wm. Noyes; Statistical Secretary, Dr. G. W. Greene. The essayist was Rev. E. B. Ward, whose interesting paper, dealing with some aspects of mission work, evoked hearty and profitable discussion.

The next gathering in conference should have taken place on March 29th, but the meeting was adjourned owing to the sad death of Mrs. R. E. Chambers on the previous day. Much sympathy is felt for the husband (Rev. R. E. Chambers, of the Baptist Publication Society), who is left with a young family. The funeral service was conducted by Dr. Graves and was largely attended by both Chinese and foreigners who had known the quiet kindness of Mrs. Chambers. Thus we "sow in tears."

A most inspiring series of meetings has just been concluded (April 22-27 inclusive) in the Sz P'aa Lau Pres. Church. They were held each day at 2.30 o'clock for one hour. Invitations were issued by Rev. A. Beattie, Ph.D., in the name of the English school which he superintends, to the students and teachers in all the high schools and colleges of Canton and neighbourhood. On the opening three days the lecturer was G. Dyer Ball, Esq., of Hongkong. In the splendid Cantonese for which his name is guarantee he dealt with "The Unique Book, Man and Religion," comparing the Holy Bible, Christ and Christianity with the sacred books, teachers and religions of heathendom. The addresses were in simple, forceful language, and coming from a layman in a government position, a splendid witness for Christian truth. Mr. Lay, U. S. Consul-General in Canton,

delivered an able address on "Education as the Foundation of Genuine Reform," which was interpreted by a student from the Canton Christian college. Dr. Graves and Dr. Wisner also contributed suitable addresses, enforcing the imperative place of moral and spiritual truth in all worthy education. The average attendance would be about 600. To see the fine bands of young men who came marching into the building and took their seats in order, listening to such teaching, was to see visions of a new China whose contribution to human knowledge and the glory of Christ will not be meagre. Most of the missionary educational institutes (Protestant and Roman Catholic) were well represented, while the government and private colleges furnished quite a large quota. The students from the military and naval school at Whampoa attended daily, paying their own expenses.

Christian Endeavor in China.

Extracts from General Secretary's report to the Sixth C. E. Convention.

FELLOW ENDEAVORERS:—In presenting a report of two years'

Beginnings of Christian Endeavor in China.

work for Christian Endeavor extension it seems appropriate first to recall the spread of the movement since the organization of the United Society of Christian Endeavor for China just twelve years ago to-day. The first society in China was organized twenty years ago in Foochow by our United Society president, Rev. G. H. Hubbard. During the eight years following societies were started in Canton, Ningpo, Shanghai, Peking and the neighboring districts. Then the visit of Dr. F. E. Clark to

Shanghai in 1893 aroused a deep interest and stirred up a number of the local missionaries, under the leadership of Rev. John Stevens, to organize for the general introduction of the Christian Endeavor movement all over China. The first National Convention was held in Shanghai in 1894, and delegates were present from other ports and assisted in deciding on the name Mien Li Hwei for the society in China. Three annual conventions were held the following years in Shanghai, and in 1897 sixty societies from seven cities were represented at the meeting, and 116 societies in all were reported from eight provinces. The next year it was decided that an annual national convention was an impossibility, and also that the holding of the convention in other centres of Endeavor interest was desirable.

The fifth national convention was held in Foochow in 1900,

The Foochow Convention; Hindrances and Changes. and Dr. and Mrs. Clark were present, making this a memorable occasion.

One hundred and forty-two societies were reported at that time from eight provinces. The great local influence of this convention was supplemented by Endeavor gatherings in Shanghai and by a large convention in Tientsin, at which thirty societies in North China were represented. Scarcely was this meeting over when the Boxer storm broke over the country and Endeavor work in the North, with all other lines of mission effort, was forcibly checked for many months. Many Endeavor societies were practically wiped out of existence. The Endeavorers of Chihli and Shansi have honorable place in China's Book of Martyrs.

As the reorganization of missionary work has proceeded, the Endeavor work has continued to grow in extent and helpfulness. A very large increase in the number of societies in Fukien province was reported in the two years after the convention. There were 128 societies registered with the Fukien Provincial Union in 1902. In the Presbyterian Mission in the Ningpo district there has been an annual rally of Endeavorers for several years. Even in the disturbed regions of Chihli province there has been a remarkable reorganization of the Endeavor work in the American Board Mission. It was, however, scarcely possible under the difficult conditions of 1900 and the next year or two that there should be much extension of Christian Endeavor organization, and in many places where societies had been established the absence of those specially interested in this branch of work or the press of new duties under altered conditions has prevented even the maintenance of societies previously reported. The only society in Shensi province and one of the largest in China, enrolling 102 members, has not been reported since 1900. Some of the societies also, previously classed as Endeavor societies, have, during the last few years, changed to denominational names, and many of the societies in schools and colleges have been organized, more properly, in the helpful fellowship of the College Y. M. C. A.

The remarkable growth of the Endeavor movement, in spite

**Present Extent
of Christian
Endeavor in
China.**

of all hindrances during the past five years, is proof of its manifest adaptation to the

needs of the developing church in China. There are now 344 Endeavor societies reported to the United Society, established in every province of China, except Kuangsi, Kansuh, Kueichow, and Yunnan; and in Manchuria, Formosa and Hongkong, outside the eighteen provinces. Societies have been organized by missionaries working under twenty-four different missionary boards, representing almost all of the leading missions in China, and hearty encouragement and sympathy has been offered to the Christian Endeavor movement in China by large numbers in these and other missions who have not yet been able to use this special method in their work. It has not been possible to obtain full reports of membership in these societies, but the sales of Topic Lists in the Wên-li and Colloquial editions would indicate that about 15,000 Christians are using the Christian Endeavor prayer-meeting topics and attending the Christian Endeavor meetings. While the number of societies has thus increased nearly 140 per cent. the extent of Endeavor interest in the missionary body and the native church has apparently increased in a much greater proportion. The widespread diffusion of the societies and their organization in so many centres of work under direct oversight by the missionary in charge is likely to mean a great natural increase to come when the model society in the central station is copied in all the out-stations connected with it and in adjacent centres.

To speak in detail of the work of the past five years, in 1901 **New Plans.** definite plans were first made looking toward the holding of the Sixth National Convention of the Unit-

ed Society in Ningpo. At the International Convention held in Cincinnati, U. S. A., that year, a subscription was raised to meet the urgent call of the Foochow Convention for the appointment of a General Secretary to give his whole time to Christian Endeavor extension in China. In the spring of 1903 the General Secretary was nominated by Dr. Clark and appointed by the Executive Committee of the United Society for a special two years' campaign of Christian Endeavor extension. As a preliminary to an advance movement headquarters of the United Society were again transferred to Shanghai, office room was secured in the Presbyterian Press building and vacancies on the Executive Committee filled by appointment in Shanghai, so that there might be a local body in that centre to plan with the General Secretary for the conduct of the work. The constitution of the United Society proposed by the committee appointed five years ago at Foochow has been printed and used as a basis of organization. One hundred and twenty persons have signed the constitution as members of the United Society, though this is no representation of the number who have actively shared in its work. The formal adoption of the Society's constitution and its general circulation should secure a large list of active supporters. The World's Union of Christian Endeavor has appointed, as its trustees for China, Rev. W. S. Ament, D.D., and Rev. A. A. Fulton, D.D., representing North and South China respectively, and Rev. Geo. F. Fitch, D.D., as its vice-president for China.

Under the direction of the Executive Committee the General

Work of General Secretary.

Secretary has engaged in three lines of work for the promotion of the Endeavor movement: (1) Correspondence with new and old friends of the work, relative to the organization and development of societies, involving the distribution of considerable quantities of English and Chinese Endeavor literature; (2) traveling to various parts of the empire and presenting the principles and methods of the Christian Endeavor society to gatherings of missionaries and native Christians; (3) preparing or securing the preparation of Christian Endeavor literature in Chinese which has been published in permanent form or in the magazines circulating among native Christians, as well as information about the work in English, through notes and articles in the *Recorder*, the home papers and special circulars.

Christian Endeavor Tours.

The Christian Endeavor movement has been brought definitely to the attention of missionaries in the coast provinces and in Manchuria and in two interior provinces by extensive tours, and also to many from other parts seen in Shanghai, Mokanshan and Kuling. The visits to Manchuria in the fall of 1903 and to Honan and Hupeh provinces in the fall of 1904 have been perhaps the most productive of definite results in the spread of Endeavor interest and the organization of new societies. In both cases the earnest co-operation of the missionaries and the preparedness of the people seemed to open the way for a large and immediate adoption of this systematized Christian activity. In centres of organized Endeavor work, as Peking, Nanking, Shanghai,

Ningpo, Foochow, Amoy, Canton, where visits have been made, there has been a very noticeable strengthening and developing of the Endeavor societies due to the enthusiastic response of a number of young missionaries, trained in Christian Endeavor work at home, as well as the unfailing and active support of the movement by older missionaries who have proved its value in China. In Shanghai a Local Union with thirteen societies and several more in prospect has been started. Amoy, Ningpo and Foochow have regular Local Union meetings. Peking and Nanking will soon bring their societies together into such Unions for mutual encouragement and suggestion. Most valuable help in arousing Endeavor interest has been given by Rev. F. S. Hatch, lately General Secretary of the United Society for India, who spoke to large audiences of foreigners and Chinese in Hongkong, Canton, Amoy, Foochow, Ningpo and Shanghai, as he passed through on his way home.

The heartiest welcome has been accorded to Christian Endeavor wherever it has been presented, and only the press of other kinds of work has hindered the acceptance of urgent invitations to visit many other places in almost all the provinces. It has been the wish of many that extensive country tours might be made by the General Secretary in the company of the local missionary to bring the plan of Christian Endeavor to the small village communities of Christians (as recommended by the Foochow Convention), but it has scarcely ever been possible to reach more than the large centres of work, and only the extension of railroads within the

last few years has made possible the considerable journeys that have been made away from the port cities.

Correspondence has been carried on with missionaries in all but one of the provinces of China, and in a large number of cases new societies have been started as the result of the suggestion or information supplied or literature furnished. There has been a notable increase in the number of Christian Endeavor societies in Kiangsi and Chekiang provinces, as well as in other places very difficult to reach personally, where correspondence with missionaries, either not acquainted with Christian Endeavor methods or with their application to the church in China, has resulted in securing their hearty adoption of the plan in their own work and their earnest advocacy of it in neighboring places.

The first publication of Christian Endeavor literature in Chinese undertaken was a translation into Wên-li of Dr. Clark's pamphlet, "Christian Endeavor in Principle and Practice," prepared by Rev. D. MacGillivray, one of the translation committee appointed by the Foochow Convention. With this was incorporated the vocabulary of Christian Endeavor terms, prepared with much care by Rev. D. W. Lyon and the other members of that committee. Later a Mandarin version of the pamphlet was issued, and of these two versions 5,000 copies in four editions have been printed and widely sold. The various pledges of the different classes of Christian Endeavor members have been printed separately as well as bound in with this pam-

Christian Endeavor by Mail.

phlet. The Christian Endeavor prayer meeting topics for 1904 were translated by Rev. J. C. Garritt, D.D., and nearly 6,000 copies were sent out. The 1905 topics were translated by Rev. J. Darroch and were issued in two editions, one in book form, with daily Bible readings and the other in a folder. A considerable amount of helpful information and suggestion was incorporated in these Topic Lists, including the pledge, Endeavor benediction, etc. Nearly 4,000 copies of the one edition and 3,000 of the other edition have been sold.

It is hardly necessary at this time to call witnesses to the

**Distinctive
Points about
Christian En-
deavor in
China.**

value of the Christian Endeavor society in China. The correspondence received is full of expressions of cordial satisfaction with the results of the Christian Endeavor method in the Chinese churches, and desires to apply it generally in all the established work. Being under the exclusive direction and control of the local missionary each society is effective as a method of work in the local church according as the sympathetic suggestions of the missionary first rouse the spiritual activities of the members and then direct them into the lines which the Christian Endeavor method proposes. We have found in China perhaps a wider use of the Christian Endeavor principle than was thought of when the society was first started in America. It becomes here not merely a "Young People's" society, but an application of the Christian Endeavor method to the *young church* in China, and it is *young Christians*, whether children or adults, who need and

appreciate the systematic training of its prayer meetings and committees. It has been found also that the Christian Endeavor organization can be reduced to its lowest terms, and in this way be applicable and definitely helpful to very small, undeveloped Christian communities, suggesting to them the essentials of Christian Endeavor and directing them toward its more complex activities. In many places, the Christian Endeavor prayer meeting and committees are recognized as the first stage of the development of the church prayer meeting and the varied agencies of a well-organized, self-supporting, self-propagating church.

Two very definite conclusions have established themselves as a

**Conclusions
as to Christian
Endeavor in
China.**

result of the unique opportunities which your General Secretary has had to become acquainted with the work and workers of the Christian church in China during the last two years. First, the very large number of young missionaries who have come out from the training of Endeavor societies at home and with the appreciation of Endeavor methods in their hearts, is an assurance that the Christian Endeavor societies in other lands are developing working Christians, that the missionaries who have been Endeavorers will not be slow to organize and to recommend the Christian Endeavor method wherever they work in China, and that properly cared for Endeavor societies in China are likely also to develop the consecrated self-reliant supporters of the church of the future. Second, the plan of the Endeavor society does very decidedly commend itself to the

thought of Chinese Christians everywhere, to their national instincts, and to their first-hand conceptions of what Christianity ought to be. The spontaneous and enthusiastic adoption of Christian Endeavor methods by Chinese Christians in so many places, after only a brief and sympathetic presentation of them by the local missionary or the General Secretary has been most inspiring. This seems to indicate that the Christian Endeavor society will be one of the largest agencies in naturalizing the Christian church in the

heart and life of Chinese Christian communities, and also that it may well be the channel of developed moral responsibility through which the revival blessings may hereafter be poured out upon the people of God in this land. As the revival in Wales began in the hearts of Christian Endeavorers so it may come to China also through the consecration and activity of a great mass of young Christians, banded together under the Endeavor motto, "For Christ and the Church."

GEO. W. HINMAN.

Missionary Journal.

BIRTHS.

- At Kuling, April 19th, the wife of Rev. HUGH W. WHITE, S. P. M., of a daughter (Sarah Pitzer).
At Hwai-ching-fu, Honan, April 25th, the wife of Rev. J. A. SLIMMON, C. P. M., of a daughter (Catherine Hood).
At Chen-chow, Hunan, May 8th, the wife of Rev. CHAS. H. DERR, A. P. M., of a daughter (Ruth Augusta).
At Chang-sha, Hunan, May 15th, the wife of M. B. BIRREL, C. and M. A., of a daughter.
At Shanghai, May 27th, the wife of Rev. A. P. PARKER, D.D., of a son (Peter Pierson).

DEATHS.

- At Liao-yang, April 23rd, MARGARET COOMBS, wife of Dr. A. M. Westwater, U. F. C. S. M.
At Hsi-an-fu, Shensi, April 27th, ERNEST JAMES DOULTON, son of Rev. A. G. and Mrs. Shorrocks, E. B. M., aged 5 months.
At Shasi, May 3rd, KARL JOSEF BERTIL, son of Rev. and Mrs. B. E. Ryden, S. M. S., aged 2 years 10 mos., 10 days.

ARRIVALS.

AT SHANGHAI:—

May 1st, E. C. and Mrs. SEARLE and child, Mrs. T. E. BOTHAM and three children, Mrs. SODERSTRÖM and child, Mrs. E. C. JOHNSON and Mr. G. DOMAY (ret.), for C. I. M., from

England; Dr. and Mrs. HODGKIN and child, F. F. M. A. and Y. M. C. A. work, West China.

May 8th, Mr. JAMES McMULLAN, wife and child (ret.), Chefoo Ind'l Mission; Miss E. W. MOSSEN.

May 9th, Rev. O. PUNTALA, Rev. and Mrs. MEEDAR, Miss LAURA NYBERG, all Finland Mission.

May 11th, Rev. GEO. DOUGLAS and wife (ret.), U. F. C., Liao-yang.

May 14th, Misses GRILLS, for I. P. M.

May 19th, Rev. P. E. KELLAR, wife and child, Miss BESSIE F. MILLER, R. C. in U. S. M.

DEPARTURES.

FROM SHANGHAI:—

April 29th, Miss M. WATERMAN, for America, W. E. and Mrs. SHEARER and child, for England, all of C. I. M.

May 1st, F. and Mrs. OLSEN and three children, E. G. TOYNE, and A. MARTY, for England, Miss ANGVIK for Norway, of C. I. M.

May 2nd, Mrs. G. F. FITCH, A. P. M., for U. S. A.

May 6th, W. and Mrs. RICHARDSON, C. I. M., for England.

May 10th, W. W. WILLIAMS, M. D., M. E. M., for U. S. A.; Rev. and Mrs. O. OLESEN, D. L. M., for Denmark.

May 13th, Rev. J. F. WILSON and wife, M. E. M., for U. S. A.

May 19th, Rev. T. C. FULTON, I. P. M.

